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TERMS.

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RELIGIOUS MISCELLANY.

AMERICAN BIBLE SOCIETY.—No. III.

The American Bible Society fails in this respect; it practices an unwise economy in making its plans known, and in awaking the public mind to the importance of its object. Though the British and Foreign Bible Society has been established so long in England, and has secured extensive and liberal favor, it is still at great labor and expense in keeping the interest alive. There was thorough help given in forming, aiding and visiting Auxiliaries, and Branch Societies and Bible Associations in England and Wales the last year to the amount of \$8,500. The cost of the edition of the 13th Report was \$12,961 36. The cost of the Monthly Extracts &c. for the year ending March 31, 1818, was \$2,929 46. There was paid by the American Bible Society in the year ending April 30, 1829, in compensation to travelling agents, and their expenses \$1,836 27. The amount paid in publishing Reports, Monthly Extracts &c. is not stated separately, but it could not have been large. Now it cannot be expected that the Christian community in our country will be roused to the feeling, activity, and liberality of England, unless there is equal effort made here for this purpose. The human mind must be wrought upon here, as it is there. As long as the labor employed in exciting an interest for the American Bible Society is small, the interest will be small. An uncommenced effort has been made for some months past; but yet much less is done than ought to be done; much less is done than may be done. The Bible Society ought to rise to an eminence far beyond all others. The fact that thousands of families in our country have lived for years, and are living now without knowing the worth of the Bible, demonstrates that there is an urgent call for much to be done. Our Bible Societies fail in a thorough effort to induce the destitute to supply themselves; and in raising money also, even the last year of extra effort, they have come short of the Bible Societies of England. I will exhibit in proof of this a comparison between the Northern States and some counties in England, taking the donations and payments of the last year, and shewing how many cents every ten persons have paid on an average.

New-Hampshire	6	Bedfordshire	32
Vermont	7 1-2	Berkshire	43
Massachusetts	8 1-2	Buckinghamshire	13
Connecticut	6 1-3	Cambridgeshire	48 1-2
New-York	11 2-3	Cheshire	13
New-Jersey	19 1-3	Cornwall	22

There is a large population now in our country who do not regularly attend on any religious instruction, who do not know the worth of the Bible, and who, though they can buy it, will live without it, if left to themselves; will live without the Bible, and without all religious privileges. It is the high privilege of the Bible Society to seek these out, to send friends to them to converse with them, and to convince them that the Bible is the first thing they should buy; that it is worth reading; that it is worth making a great sacrifice to obtain; that many people prize it so high that they have been at much expense and trouble to offer it to them at a low price. It is a still nobler work to persuade those who give to no benevolent object, to aid the cause of Christ by contributing something to furnish the Bible.

The labor of one able agent devoted for a whole year to a county of 25,000 inhabitants will be well appropriated, in persuading several thousand families to purchase the Bible; and five or ten thousand persons to contribute though only a trifle to the Bible Society. This labor will be best appropriated in getting into operation thorough-going Branch Bible Societies, that will have every individual poor and rich called upon year after year, and every able destitute family repeatedly importuned to purchase a Bible.

Is it economy to spend 500 dollars in buying Bibles, and scattering them freely through a county; when the people will be taught to depend on a charitable supply; and ten years afterwards will call for another appropriation of 500 dollars worth of Bibles? Is it not better economy to spend the 500 dollars in time and labor, in having the destitute visited and enlightened, and thus persuaded not only to pay \$500 for Bibles, but in the course of a few years 1000 dollars to carry on the good work in other parts of the Union?

The American Bible Society are entering into this system; they need to be sustained more generally and powerfully by the Christian public for its full adoption. The Christian public can be awakened, can be enlightened, and can be brought to take a deeper interest and a more active part in the Bible Cause than they have yet taken; and if by any means, the whole mass of society of all religious denominations can be moved, it must be by the Bible Society.

For the Boston Recorder.

"NORTH-AMERICAN REVIEW" ON THE CIVILIZATION AND CONVERSION OF THE INDIANS.

The native tribes within our territorial boundaries have long been considered by many, as presenting an unpromising field for missionary effort. Hence the attempts which have been made to introduce among them the arts of civilization, and the knowledge of Christianity, have been pronounced visionary. On this subject we are sorry to discover so much remaining skepticism, after the many and unquestionable indications of Indian improvement, now exhibited to encourage the exertions making to elevate these decaying tribes from the degradation, in which they have been suffered to remain by a Christian people.

It was but recently that we took up a number of the Cherokee Phoenix, from a perusal of which we received a strong impression, that the work of Indian civilization had fairly commenced on a system, that promised the ultimate accomplishment of the great object, which has been, and is still dear to the heart of the Christian and philanthropist.

As we laid aside the Phoenix, we took up the last number of the North American Review, and opened to an article touching the subject, expressed in the heading of this. It was with grief and surprise that we read some passages in that article, which seem to imply, as we think, unreasonable doubts respecting the ultimate success of the present efforts made by the friends of Indian missions to elevate the character of our Aborigines. "To every unprejudiced observer," says the writer, "the tribes that still exist, as tribes, within the forests of North America, seem as far from appreciating the advantages of European manners and customs, maxims and morals, and certainly as far from acknowledging the importance of the Christian dispensation, as were the haughty and spirited cotemporaries of Powhatan or Miantonomoh." From this sweeping remark "partial instances of better success," are excepted. That the remark may be true of most of the tribes within our boundaries is granted; for the influence of missionary effort has,

as yet, been felt among but a small proportion of the 400,000 natives who roam the American forests. But we contend, that the remark of this writer cannot in justice be applicable to those tribes, where for any considerable time modern missions have been established. It is manifest, however, that he means to include these latter. As he professes to write from "personal observation upon the field of missionary labor," what he says thro' so respectable a medium as the North American Review, will be likely to have no small weight in the judgment of many of the intelligent part of the community.

The correctness of the statement, which bears so unfavorably on the subject of Indian missions, before admitted, should be compared with facts. Others have had "opportunities of personal observation upon the field of missionary labor," who were competent witnesses in relation to this subject. It is admitted, that appalling difficulties lie in the way of Indian improvement on an extended scale. The work of raising the native tribes from savage paganism to Christianity has not been undertaken with the expectation, that it is "so easy to transform the habits and manners of a whole people, as certain theorists may imagine." The cost has been counted, the field has been surveyed, and the difficulties have been looked fully in the face. Be it remembered, that it is but a short time, comparatively, since any thing like a general system of operation on a broad basis, has been attempted. There were previously some insulated efforts, limited of course in extent; but it was not till the year 1817, that the present missionary establishment was commenced under the direction of the American Board. It is well known, that the Cherokee tribe was selected as the first field of labor—a tribe containing about 14,000 inhabitants. Is it true of this tribe, that they are as far from appreciating the advantages of civilization, and acknowledging the importance of Christianity, as were "the haughty and spirited cotemporaries of Powhatan or Miantonomoh?" Let us examine the facts in the case.

Since the establishment of the present mission, as we are assured from authentic documents, a very considerable advance has been made in the organization of a regular civil government. Courts have been established, and justice has been administered according to the usages of civilized countries. The national council has met annually, and exercised the functions of a legislative body. A constitution has been drafted, and after being explained and understood, has been adopted, even by the less enlightened of the people. This change is not confined merely to the people, who live adjacent to the mission families, but it extends to whole tribes. The Cherokee government has procured, and put in operation a printing press, which is superintended and worked by men of their own appointment. A well conducted weekly newspaper, edited by a native, is printed, and circulated, and read by many of the native population. They have their well cultivated farms and plantations, their grist-mills and saw-mills, their mechanics shops, their schools and churches. Shall we believe it then, when told, that these people retain with unyielding tenaciousness their primitive theology, and aversion to the manners and customs of civilized society? Is it fact, that they have made no advance from the savage condition of their ancestors a century ago?

In the last annual Report of the American Board it is stated, in respect to this tribe, that in some places nearly all the adult population, and in the tribe at large, more than half, are actually capable of reading their own language, in their own peculiar character, having learned from small manuscripts, and without ever having been acquainted with any other character, or possessed a single page of a printed book in any language. The alphabet of Gues has supplied them with the means and advantages of a written language, and the prospect is, that they will generally become a reading people, as many of them are already. It is further stated in the Report, that there is great improvement in many families, with respect to industry, neatness, and manner of living. A large proportion of the people dress much better, and live in much better houses now, than at any former period of their known history. Many of the women spin and weave cotton, and others furnish cloth for very decent garments of their own manufacture. There is a disposition in many to rise in the arts & habits of civilized life.

In respect to the diffusion of knowledge, considerable has been accomplished. More than 500 children have, at different times, been connected with the schools under the care of the Board of Missions. Last year nearly 200 belonged to the schools, of whom more than 100 were boarded in the mission families, where they enjoyed all the advantages common to well regulated Christian families. In respect to the prevalence of a religious influence, there are many encouraging indications. About 160 communicants are connected with the churches, who are the first and early fruits of the mission. Twelve have died in the triumphs of Christian faith, leaving satisfactory evidence of having been prepared for heaven. Some, who have not made a profession of religion, are judged to be Christians, while many others, as in Christian communities, are restrained, in some degree, from wickedness, by the pious example and exhortations of their religious acquaintances, and the influence of a preached gospel.

We shall not be understood as intimating, that this tribe has already been raised to a jannet standing with a Christian community. Before this will be achieved, very much remains to be done, and many and great obstacles are yet to be surmounted. But we think it must be obvious to every "unprejudiced observer," that there is an approximation towards civilization, and a disposition favorable to a radical transformation of habits and manners, not found in the haughty cotemporaries of Powhatan.

The Choctaw tribe, the population of which has been estimated at 20,000 to 25,000, was selected by the Board of Missions as the second field of labor among our Aborigines. This tribe, in respect to civilization and general improvement, is behind the Cherokee nation. But there are not wanting proofs, that these people are beginning to appreciate the advantages of European society, and to look favorably upon Christianity. In a general Council held in 1826, consisting of chiefs and private individuals from the different districts of the tribe, the affairs of the nation were considered, and a consultation held respecting what measures were necessary to be adopted to promote the general welfare. As they had long felt the inconvenience & evils of a want of some regulations by which to govern themselves, & seen the necessity of some civil compact, they with due deliberation adopted several articles, or general laws for the government of the nation.

It is true that the acquisition of a direct religious influence has been more slow and partial in this tribe than in some other places. Still there is enough of encouragement, even in this respect, to inspire perseverance of effort, and the hope, that

the day is not far, when this part of the wilderness will bud and blossom. At the present time there are many of the people who manifest an anxiety to hear the Gospel, and a number who, in the judgment of charity, have embraced the religion of the Gospel, and give evidence of piety. On this point, however, we neither "report much," nor do we "despair."

Education is a subject in which greater interest is felt. Eight schools are established and in successful operation, besides some few in which Choctaw only is taught. In all the schools the native language is taught in connexion with English, books having been prepared, with great care and labor, by the missionaries. In respect to general improvement it is stated, on good authority, and from personal observation on the ground, that in many parts of the Choctaw tribe a great advance has recently been made in the business of agriculture; a desire is manifested to have the knowledge and practice of the mechanic arts more extensively introduced; an increasing anxiety is expressed to obtain implements of husbandry, household furniture, and apparel. The cause of temperance is gaining ground, and severe laws have been enacted against the introduction of whiskey, and in some parts of the nation they are enforced with vigilance and vigor. Twenty murders were committed within a few miles of the missionary station at Mayhew, during the first year after its establishment, in consequence of intoxication. Within the last two years only one death has been occasioned from this cause, and that a case of drowning. These facts indicate progress towards civilization, and less aversion to a change of primitive habits, than seems by some to be supposed.

The American Board in their last Report, and they are accustomed to speak with caution, remark: "In comparing the history of the past year with that of several preceding years, it is pretty evident that the Choctaws are in a course of improvement. Jealousies are diminishing. The principal men are in favor of civilization. They are gaining influence over the people, not by their offices as chiefs merely, but by their greater intelligence, and the consistency of their character. Their exhortations and their example may now be said to be decidedly in favor of morality and good order."

As it respects the Chickasaws, Choctawes of the Arkansas, Osages, and the broken tribes which skirt the great northern lakes, the same general facts can be stated, as have been noticed in regard to the Cherokee and Choctaw tribes. As the result of a minute inspection, made during the last year at the missionary stations in most tribes, it is stated by one who has long been acquainted with the condition and character of the Indians, that there is an increasing progress made towards a state of civilization. "From all my observations of late among Indians of different tribes," he says, "I am impressed with the idea, that there never has been a time, since missions were established among them, when Indians were so generally disposed to receive the instructions and assistance of missionaries, as at present, and when there was so fair a prospect, that missionary labors among them would be blessed, as the means of permanent good." Now if it be true, as the writer in the North American Review has stated, that "of all people under the sun," our North American tribes seem most fitly attached to practices and opinions, which constitute the distinctive traits of their character," (a position which we consider very questionable) it must be admitted, that the efforts made during the last ten years have been attended with far greater results, than could have been expected. The experiment thus far proves to be successful, and promises permanent results.

(Remains next week.)

For the Boston Recorder.

UNIVERSALISM.

I shall now endeavour to give the result of my own observation and experience, in regard to the proper mode of treating Universalists, with reference to their salvation.

Those who have, from their youth, been taught to believe that all men will be saved, need first to be convinced of their error. With them, therefore, argument must be used; and if they were often found where the gospel is preached, and were the only class of Universalists in the congregation, it might be proper and useful for the preacher occasionally to bring before his people the various scriptural arguments which prove their doctrine erroneous. But, as I have before observed, their number is very small, and they are seldom found where the gospel is preached, and when they are, they are not the only class of Universalists in the congregation. It can not be advisable therefore, on their account, to attempt publicly to disprove their system. The more judicious course is, to converse with them in private, in order to convince them of their error. But they should ever be treated, by all who desire their salvation, with the greatest tenderness and affection, remembering that they sincerely believe the doctrine which they profess to hold, but are willing to renounce it whenever they shall be convinced that it is erroneous. Should any one, by treating them in this manner, succeed in removing their prejudices, and securing their confidence, he might present for their examination some tract, in which the arguments against their doctrine were mildly exhibited. But it should ever be remembered, that to treat such persons as one would be liable to do who did not believe them sincere in their belief, is the most effectual way to hinder them from embracing the gospel.

But the greatest difficulty respects the proper treatment of the 2d and 3d classes of Universalists mentioned, who are more numerous, and are always associated together in places where the gospel is preached, and many of them are often disposed to hear it. Christians and ministers of the gospel always regard them with deep solicitude, and are desirous of using all possible means to reclaim the deluded, and prevent others from following their pernicious ways, and imbibing their fatal errors. Hence they will often engage in private controversies and public discussions in order to convince them that their doctrine is false. In some places, where this error is prevalent, the minister seems to think it his duty, in some part of almost every sermon, to prove that all men will not be saved. But what is the effect of all this? What is its effect on the minds of Christians? Does it make them more kind, and tenderhearted towards those whose errors and absurdities are thus publicly exposed and refuted; and are they more disposed, affectionately to admonish them of their guilt and danger and to pray for them? The reader may answer these inquiries for himself: I will only observe that such a course would naturally induce them to consider all who are called Universalists, as alike hardened in unbelief and almost beyond the reach of hope.

But what is the effect of this upon those whose errors and absurdities are thus exposed? To present arguments, either in public or in private, in order to convince the 2d class of Universalists of their error, is mere folly—it is like beating the air; for it

is not in the power of man to convince them more thoroughly than they are already convinced that their system is false. Even should one arise from the dead, he could not increase the conviction which many of them have of their error. Nor is it merely useless to attempt to disprove their doctrine, it is positively injurious—it increases their obstinacy, and drives them farther from the kingdom of heaven, and enables them to do more injury to those over whom they exert an influence. In general, its only effect is to fill them with resentment, which for the time, completely drowns the voice of conscience. And when this is the only immediate effect, it can not be supposed that the final result will be beneficial. Accordingly it is found that, by venting their rage, and belching their opposition to the truth wherever they go they are enabled still to quiet their consciences, and prejudice others against religion and against those who profess and teach it. In this way the number of the 3d class of Universalists is greatly increased, while to them, arguments against the doctrine, which it is supposed they have embraced, are wholly irrelevant, for as yet they neither know nor care what they believe, provided they can live as they list.

What, then, it will be inquired, shall be done? In reply to this let me ask, what you would have done, had you been present when this doctrine was first preached, by its author, to our mother Eve? Would you have undertaken to present arguments in order to convince the arch-deceiver that he was uttering a falsehood, when he said, "Thou shalt not surely die?" Or would you have thought it the most judicious course to prevent the success of his preaching, to have directly controverted the doctrine he was teaching? On the contrary, would you not have thought it sufficient to bring directly before the mind of Eve, the plain declarations of Jehovah and to enforce her obligations to obedience, and would not this have sufficiently convinced her that the doctrine of the devil was falsehood? Perhaps, however, it might have been useful to address her and the tempter too, were not his case already hopeless, with reference to the aggravated guilt and fearful consequences of believing and teaching what they know to be contrary to the express declarations of Jehovah.

So let me say to all who would prevent the success of the same kind of preaching at the present day: Preach the gospel faithfully both in public and in private, by precept and example, without attempting directly to disprove this doctrine. Let them remember that those who pretend to believe it, a few only excepted who belong to the first class specified, are already convinced as much as it is possible for them to be, that it is false, and that those who hear them are trying to deceive, and who as yet neither know nor care what they believe, will be convinced of its falsehood too, as soon as the mirror of the gospel is placed before them.

With the full conviction of this, let all Christians continually hold forth the pure word of life—let them be "living epistles of the truth, known and read of all men," exhibiting to those who oppose themselves, the meekness, the kindness, and the compassion which the gospel inculcates, and which their deplorable condition is calculated to inspire.

Let ministers of the gospel exhibit before them the truth, as often as it is possible to gain access to them, "warning every one night and day with tears." But let them be sure to take them where they are, already convinced that their refuge is false, and while they thus hold up the gospel before them in its purity, let them not hesitate to thunder in their ears the guilt and danger of resisting the strivings of the Holy Spirit, and doing violence to their consciences by trying to believe what they know is contrary to the word of God.

If all who desire the universal triumph of the gospel, would uniformly pursue this course,—I do not say that Universalism would vanish from the earth—for this cannot be expected, so long as its author is suffered to "go about as a roaring lion, seeking whom he may devour"—but I do say that its progress would no longer be accelerated by the efforts which are made to retard it, and multitudes might be saved from that "outer darkness, where their worm dieth not, and the fire shall never be quenched."

My experience and observation have also convinced me that one or two tracts are very much needed adapted particularly to those whom I have denominated the 2d class of Universalists and according to the characteristics by which I have distinguished them.

For the Boston Recorder.

REVIVALS.

The present declining state of revivals in New-England should be regarded by every Christian as a subject of no ordinary interest. They now appear to be diminishing, like the revivals of the last century, and will soon cease to exist, leaving Christians destitute of the consoling influences of the Holy Spirit and sinners to perish in their iniquities, unless some special efforts are made. In viewing the importance of this subject, I have been led to inquire: are there not causes in operation, which produce this declension? causes, which come within the reach of human investigation, and which are under human control? May not Christians adopt some means, which will remove these causes out of the way, or effectually counteract their influence? That any revival will cease without adequate causes for its termination, no one will pretend. If the blood of Christ has not lost its efficacy to atone for sin, if the Holy Spirit has not been grieved and constrained to take a final flight from our land, and if God is not unwilling to save any more of our people; the cause cannot be in him. But there are adequate causes, and they must be sought among men, and most of them will doubtless be found among the followers of Jesus; causes, which operate, like a deadly poison, upon existing revivals, and surround other places with a pestilential atmosphere, in which a revival spirit cannot live. Some of these causes are of a local nature, which can be known and counteracted by those only, who live in the various places where they occur, others are more general, affecting whole communities, some of which I will attempt to enumerate.

A controversial spirit, as it exists in many churches, under the fostering care of worthy ministers, I believe to be hostile to the spirit of a revival. Some men seem to believe, that they must always be clad in armour to oppose the smallest errors, and, like Peter, are ever ready to draw their swords, without waiting for the command of their Master. They sometimes volunteer to embark all their time and talents in controversy with the enemies of the truth, and commence an attack with as much zeal and earnestness as would be needed if the whole gospel system should be assailed by the combined forces of Mahomedans, Pagans and Infidels, when, in fact, they are combating enemies, from whom little or no danger is apprehended, and who, if let alone, would soon destroy their own errors and their influence. In some towns where two societies exist, Christians are too prone to indulge party dissensions and animosities, as if those who differed from them in opinion, deserved to be treated with neglect and contempt, and some times such feelings

find their way into the pulpit and induce the minister to exhaust his energies in explaining to his people the errors of a neighboring congregation, instead of preaching Christ crucified, and applying the truth to their consciences and hearts. Let men array themselves in armor and employ such weapons as are too often used in controversy, and the Holy Spirit, who,

"Like the peaceful dove,
Flies from the realm of noise and strife,"
will depart from their bosoms and from all under their influence; and how then can they contend successfully against the enemies of the truth?

I would not however denounce nor oppose a judicious controversy when particular cases require it, (though I believe such cases to be less frequent than many suppose); but I rejoice to see Christians on suitable occasions "contend earnestly for the faith once delivered to the saints," if they do it in a proper temper of mind. I would see them, when going to the encounter, imitate the example of Jacob, and wrestle in prayer with God till they obtain a heavenly panoply, weapons, which are not carnal, and the Holy Spirit for their helper; then they may march fearlessly to the combat, and their enemies will either be converted into friends, or driven in confusion from the field.

Any general excitement, which turns the minds of people from the subject of religion, is destructive to a revival. I have sometimes known things in themselves of great importance, as the departure of a missionary; or things which could not be avoided, as a prevailing sickness, produce an excitement, which has brought a flourishing revival to a stand, if not to entire ruin; because Christians were not sufficiently guarded against their countervailing influence. But the greatest danger is to be feared from those excitements, which are produced by the enemies of revivals. There are those, who appear to be unwilling to enter heaven themselves, or let any others participate in its glories, who sometimes employ every expedient, even establish mock meetings and ridicule religion with all its adherents, simply to attract the notice of Christians and afford them another theme of conversation, when they ought to be filled with heavenly contemplations, and to send up holy aspirations to the throne of God. If they succeed in producing an excitement, their object is gained; the Holy Spirit soon takes its flight from that people, leaving Christians to mourn its absence, and these opposers of their own eternal happiness to almost inevitable destruction from the presence of God, and from the glory of his power.

Another obstacle to the progress of revivals is, the disposition of Christians to become weary of them. When the Spirit of God descends upon congregations, when Christians awake and see sinners in distress inquiring what they shall do, they engage in the work with all the energies of their minds. They labor and pray day and night. The means which they use are wonderfully blessed to the conviction and conversion of sinners. But soon they are wearied with their injudicious efforts; exhausted nature seeks repose; and they are compelled to abandon their activity, which, like a retreating company from the field of battle, dampens the ardor of others, and often brings the revival to a speedy termination. Even many, who are never too active, become weary with a few feeble efforts for the salvation of souls, and long to return from following their Redeemer, to enjoy again the quiet of Egyptian bondage. But this evil is not irremediable. Let Christians observe and imitate the management of the man of the world, and they will no longer labor in one day or one week so as to be unable to do any thing ever after. But they will perceive the greatness of their work, and engage in it so as to make the most of their time while it passes, and so to be able to continue efficient laborers till their earthly career shall be ended. Nor would they then be discouraged at a few obstacles, nor wearied with a few feeble efforts to do good in the service of their Lord. Worldly men can toil and labor with unwearied assiduity to promote their own ambitious or avaricious designs; but every object of such men dwindles into nothing in comparison with the promotion of a revival, or the conversion of a single soul. Why is it then that Christians, with such nobler objects before them, cannot be induced to labor with an untiring zeal in the cause of their master?

But the criminal indifference of Christians erects a barrier still more formidable than any other, to oppose the progress of revivals. Many, who have made the most solemn covenant with God, have publicly consecrated themselves and their all to his service, live as though they were receiving their portion in this life, or rather as though they disbelieved the existence of a future retribution. If others are revived, they stand aloof. If a more active brother is grieved at their conduct, or attempts to arouse them to duty, they shun him, or treat him as an enthusiast. If the Holy Spirit comes and knocks at their hearts for admittance—if conscience is aroused and commences its upbraidings—they plunge into the cares and pleasures of the world, where the bustle of business soon drowns the voice of conscience and the melting remembrance and winning invitations of the Spirit, leaving them to pursue undisturbed the way they have chosen. They sometimes appear as though they intended to indulge in every species of iniquity, and taste of every earthly enjoyment before they went to heaven. One might suppose, that they had bribed the king of terrors to depart from the world, that they might revel awhile securely on its pleasures, before they served God or prepared to meet their Judge. What Christian will faithfully discharge every duty without having his ardor dampened and his love chilled by the freezing influence of such examples? How can the world be induced to believe, that religion is of such infinite importance, when its professors are so indifferent to its interests? No wonder that men are Atheists in principle, when they see so many professing Christians Atheists in practice. No wonder that they can live and die like the beasts that perish, when the professed followers of Christ set them the example. But why this deathlike stupor? Why so dead to every thing heavenly and divine? Are there no motives to arouse them to action? Or have motives lost their influence? Cannot Christians be awakened to duty, by the agonies of the bleeding, dying Saviour,—by the tremendous scenes of the final judgment, and the horrors of the lost. If they could but be persuaded to awake, the earth might soon be changed from a scene of iniquity, to the abode of righteousness and joy; from the strong hold of Satan to the peaceful and happy empire of glorious King Jesus.

ANECDOTE OF THE REV. ROWLAND HILL.—A candidate for admission to church membership under the Rev. Rowland Hill, being required to give some account of his first impressions as to the evil of sin, and the need of the Gospel, related a dream, by which he had been affected and led to serious inquiry, the hearing of sermons, &c. When he had ended, Mr. Hill said, "We do not wish to despise a good man's dreams by any means; but we will tell you what we think of the dream, after we have seen how you go on when you are awake."

